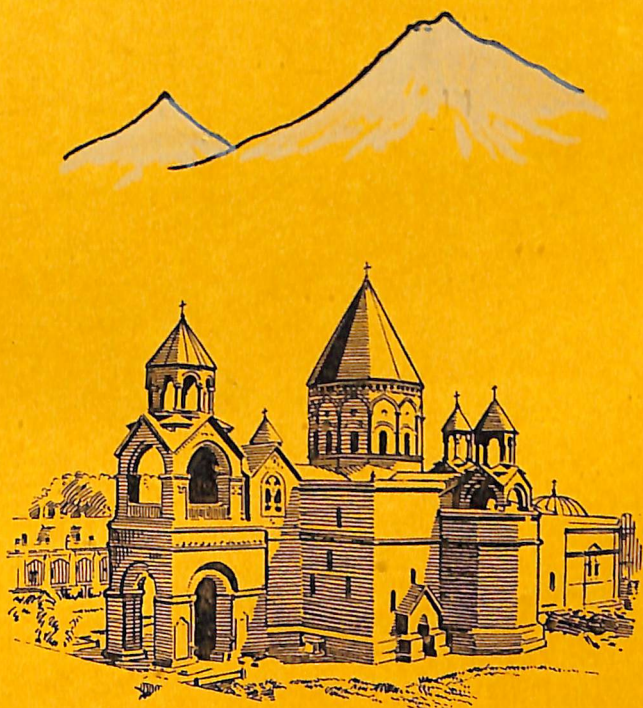


ARARAT.

A SEARCHLIGHT ON ARMENIA.

Vol. II. No. 21. London : MARCH., 1915. Price 6d.

Annual Subscription 6 Shillings.



All communications affecting this periodical should be addressed to the Editor, "Ararat," The Armenian United Association of London, 44, Queen's Road, Bayswater, London, W.

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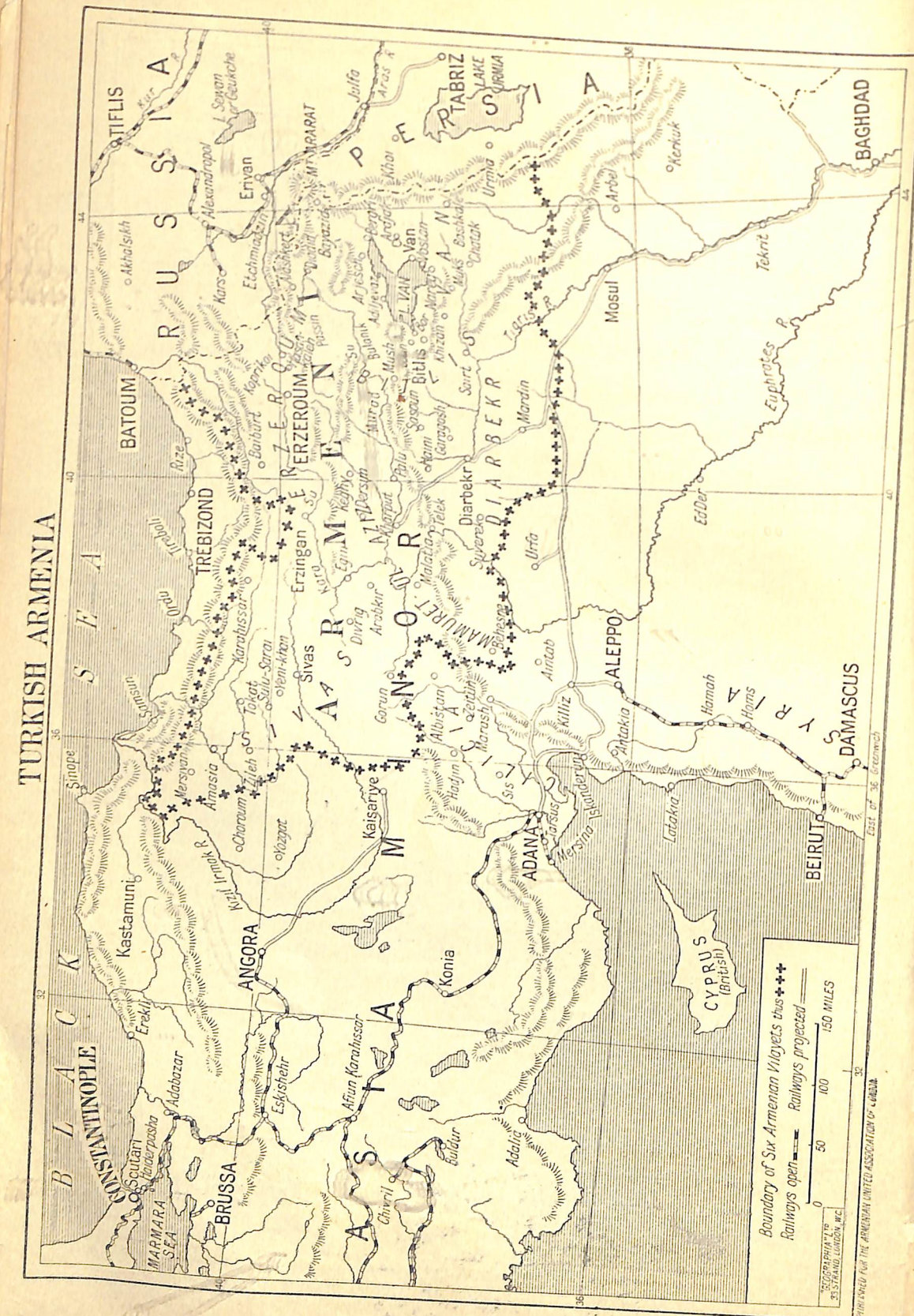
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Current Notes.

The English papers have recently had short references to the *Orange Book*, a Russian official publication containing diplomatic documents leading up to the present war. One volume of this *Orange Book* is taken up solely with documents connected with the Armenian Question, and is therefore of the utmost importance to our readers and to all interested in the subject. Though the English *White Book* and the French *Yellow Book* have been eagerly scanned and reproduced in the English Press, perhaps the fact of the Russian *Orange Book* being in a language not easily comprehended in the newspaper offices of this country has caused it to be touched upon in very sparing terms. We have had a few meagre abstracts and nothing more. We are in possession of a copy of this *Orange Book* and, considering its very important bearing on our cause, we have decided to give our readers copious extracts from the volume dealing with the Armenian Question. In this number we give the first instalment of telling passages to which we would draw most careful attention. We shall continue to publish further extracts in our future issues until we have given the cream of the documents which explain the attitude of Russia towards the future of our country. We may take pride in our publication being the first in England to give a really full insight into the workings of Russian diplomacy on the Armenian Question during the momentous period beginning with November, 1912.

Of war news during the month just closing there is not much, though what there is portends good to the Allied cause. The outstanding feature is the fall of the fortress of Przemyśl, which sets free a large Russian force to act against Austria-Hungary. In the north of the Eastern theatre, Russian forces have again begun to penetrate East Prussia. On the Western front, both the French and the English have had notable successes, the former in Alsace and the latter at Neuve Chapelle, assisted by Indian troops. The attitude just now is one of waiting for more favourable weather as spring advances.

So far as sea warfare is concerned, the German cruiser *Dresden*, sister to the *Emden*, has been sunk by British warships in the Pacific, off Juan Fernandez Island. The German "blockade" of Great Britain remains the laughing stock of the world, and it has paid its penalties in the loss of some submarines, and we have no doubt that the process of attrition in these German under-water craft will proceed with due regularity. There has been another futile Turkish attempt to raid the Suez Canal from El Kubri, opposite Suez. The enemy were only 1,000 strong, and were easily routed with loss and put to flight by a British force sent after them.

The forcing of the Dardanelles is still being hampered by bad weather. It is satisfactory to note that land forces have been despatched, which will work in conjunction with the fleets and so prevent the Turks from repairing damaged forts or bringing up fresh armaments for them. March 18th was a bad day for the Allied fleets when, in the process of forcing the Narrows, the British battleships *Irresistible* and *Ocean*, and the French battleship *Bouvet* struck mines and foundered. These ships have already been replaced by others. Mine-sweeping operations are being continued, and it is hoped that, when the weather is more favourable, a renewed attack, supported by troops on land, will effectually force the passage and clear the road to Constantinople. The Russians on the other side of the Bosphorus are not inactive. Strong rumours are current that both land forces and the Russian Black Sea fleet are about to lend their aid from the East. Constantinople would then be, indeed, between a pair of nut-crackers, and we should not be surprised of its early capitulation before many weeks have passed. Of action on the Russo-Turkish frontier, nothing of any importance has been reported.

The following extract issued by the Central News Agency will be read with interest :—

The "Temps," in reference to the question of the Dardanelles and Russian desiderata, says Anglo-Russian rivalry has now given place to indissoluble joint interest. On the fields of battle the Triple Entente is being cemented in blood. Three Powers at this moment are battering down the Turkish Empire, to which, by arrangement, had been entrusted the guardianship of the Straits. Neither France nor Britain nor Russia has now any reason to dispute jealously the possession of the keys of the Euxine. Paris and London no longer have objections to entrusting them to Russia, and that for several reasons, the chief of which is that the principle of the closure of the Straits exists no more, since we have resolved to open the passage closed by the Turks on the order of the Germans.

France can only welcome with sympathy the entry of Russia into the association of Mediterranean nations, and Britain no longer fears that the Russian Black Sea fleet will be used for the conquest of India. Britain is established in Egypt, she is about to conquer Mesopotamia, and already holds the terminus of the Baghdad Railway. If she still suspected Russia of designs upon her Indian Empire, the Russian Asiatic railway system would disquiet her more than the free passage of the Bosphorus and the Dardanelles.

It is our duty to continue to draw attention to the appeals which are pouring in for alleviating the distress among our countrymen, who are the victims in Turkey and Northern Persia of the appalling state of affairs brought about by the war. The articles in our last and in this issue on the Refugee and Red Cross Funds will explain more fully what is needed. His Holiness the Catholicos has issued an Encyclical to the Armenian Bishop in the United States in particular and to all Armenians in general, pointing out the hopes that were shattered last summer with regard to reforms in Armenia, and the terrible misery that has been the outcome of the European war. Thousands of his flock from Turkey and Persia have been compelled to leave their homes amidst the rigours of winter and to congregate in Transcaucasia, victims to Turkish brutality, exposure and privation. He urges the importance of saving these lives, which must build up Armenia again in the near future. They must be repatriated as soon as the military situation permits. He then makes a stirring appeal to the generosity of Armenians who are in better plight, and calls upon them to send money to enable him to grapple with the enormous task before him. Here we have the situation in a nutshell, and our Funds will remain open for contributions as long as the situation needs it.

The Central Asian Society's Rooms were crowded to overflowing on Wednesday, March 17th, to hear Sir Edwin Pears read a paper on "Turkey, the War and Climatic Influences in Asia Minor." The chair was taken by the Rt. Hon. Sir H. Mortimer Durand.

Sir Edwin described the physical configuration of Asia Minor. He likened it to parts of Westmoreland, with valleys, gorges and precipices, thus tending to favour the isolation of communities. In his travels he came across such a Greek village not far from Konia, which annually received from the dervishes the gift of a barrel of oil and a barrel of wine. Then again he visited a similar isolated Armenian village of 3,000 inhabitants, with no Turk or Greek in it, perched on a high summit, contented and thriving; and when asked how long they had been there, replied that their oldest inhabitants affirm that they were deported there 200 years ago. In one such village he could distinctly trace the resemblance of the inhabitants to the features on ancient Hittite sculptures.

Sir Edwin gave an interesting theory of climatic influences in Middle and West Asia, with their alternating periods of comparative moisture and drought, which led to the great migrations of the Middle Ages, such as those of the Arabs, and of Genghis Khan and Tamerlane from Central Asia. Touching next on the roads across the Syrian desert, he described them as of the greatest importance for trade purposes. Solomon utilised a special route for traffic to Jerusalem;

then there was the great route passing through Palmyra : and Constantine, in deciding on Constantinople for his capital, had in view the tapping of the trade from the Persian Gulf as well as from Central Asia and Russia. Then again Justinian was as much a maker of roads and bridges in these parts as a law-maker.

Finally he came to the Baghdad Railway. Germany, he said, had long since chosen Asia Minor as her "place in the sun." So far as the prosperity of the country was concerned, he wished every success to the Baghdad Railway. It would be a pure gain for the people, but he was afraid its accomplishment would not satisfy some of the supporters of the railway, who might have military ideas in connexion with it. Germany also anticipated that she might corner the trade between India, China, and the extreme Far East, and get it through on to the Bosphorus. In that hope, however, he thought they would be disappointed. Germany might not succeed in all that she was hoping for in regard to the traffic between East and West, but the wonderful situation of Constantinople would always render it a site of the first commercial importance. Whatever success the Baghdad Railway might attain, and whether it continued in the hands of a purely German group or passed into the hands of another Power, or became internationalised, which, in his view, would be the most rational conclusion, Constantinople, from its position, would remain of supreme importance.

A Grand National Concert was given by the Independent Music Club at Kingsway Hall, on March 2nd, when artistes from all nations composing the Allies (Armenia, Belgium, France, Great Britain, India, Japan, Russia, and Servia) were represented. It was a privilege to have the name of Armenia included in this list, and the little nation, which we hope will before long occupy a position more in keeping with its talents, was well represented by Miss Mannig Koran, known on the concert platform as Manna Karina, who gave a group of Armenian songs to the delight and appreciation of an audience composed of English and other nationalities. Though Armenia is not officially recognised as one of the Allies, it was a pleasure to find her grouped with those who are fighting shoulder to shoulder, her sons too being among them, and for her inclusion we have to thank Miss Koran, an artiste who can stand on the same level as those of the other Allies, and thus be the means of bringing Armenia forward. We were delighted to see our representative singled out from among the few names mentioned, from among the 50 or 60 artistes who took part in the concert, in the public notices which appeared the next morning, for her articulate expression of the choice selections she had rendered. She deserves our gratitude for this.

On Saturday, March 6th, a *matinée* was given at the Queen's Gate Hall by the New Armenian Theatrical Company, under the direction of Mr. Simpad Kessedjian, the play presented being entitled "The Outbreak," from the pen of Mr. Narsis Gulesserian. The plot had naturally a warlike turn and dealt with the high-handed action of Kurds against Armenians, the scene being laid in the neighbourhood of Bitlis. The play-bills said it was "in commemoration of St. Vardanantz," a day which is associated with the heroic deeds of Vardan Mamikonian, who commanded in the encounter against the Persians at the battle of Avarair in A.D. 451, when Vardan and eight other generals, as well as over a thousand men fell.

The play in four Acts begins with the ransacking of the safe of Sarkis Agha, an Armenian merchant, by Kurdish chiefs. His son-in-law, Zareh, protests but, on being threatened, seeks refuge in the mountains. He is finally betrayed into the hands of his persecutors and sentenced to imprisonment for life. An order, however, comes for the extermination of Armenians. Zareh and a companion priest in prison contrive to drug the gaolers and escape just before their execution. They meet their friends, now turned revolutionaries, in the mountains, and by a ruse the Kurdish contingent are waylaid and shot down.

The presentation of the play reflected great credit on the actors. Kessedjian was inimitable in his tragi-comic part of Sarkis Agha ; while N. Gulesserian acted Zareh with much force. The Vali, the police officer, the priest and the kadi gave a most realistic turn to the proceedings. The ladies undertook their parts with much charm, while the Armenian dances of Madame Raschide deserved a more professional stage. These dances were to the accompaniment of music by the Armenian musician Gorganoff (Gorganian), a rising young man in his profession in Russia, who was killed recently when fighting in the Russian army at Ardahan.

We chronicled last month, with deep sorrow, the death of M. Denys Cochin's son on the field of battle in France, and recorded our telegram of condolences and his reply. Our Manchester friends took similar action, and we give below the presentation of their sympathies and the reply received :—

La Colonie Arménienne Manchester vous prie d'accepter leurs condoléances les plus vives et les plus sincères pour la perte irréparable de votre fils tombé sur le champ d'honneur.

ARCHEVÊQUE UTUDJIAN,

Église Arménienne.

Prière exprimée à la Colonie Arménienne profonde reconnaissance et fidèle dévouement.

DENYS COCHIN.

Russia and Armenia.

The Orange Book.

The Russian Foreign Office has recently published an "Orange Book," which is entitled "Collection of Diplomatic Documents—Reforms in Armenia." The book consists of 294 foolscap pages, comprising about 159 diplomatic documents of a period ranging from November, 1912, to May, 1914. These mostly represent correspondence that passed between the Russian Minister for Foreign Affairs and his Ambassadors abroad, as well as the conversations that have taken place between the Triple Entente and Triple Alliance Powers. The outcome of the entire publication is to emphasise the part played by Russian diplomacy in recent years towards improving the conditions in Turkish Armenia, and to show how those efforts have been thwarted at every step by German diplomacy.

In dealing with this important publication, we feel that a mere survey of it would be inadequate to satisfy our readers. We have decided, therefore, to publish in the current and subsequent numbers of *Ararat* the most salient features of the "Orange Book," giving translations of such documents, in whole or in part, as throw light on the protracted negotiations which finally ended in the fiasco of Reforms for Armenia last year.

GENERAL TREND OF THE VOLUME.

M. de Giers, the Russian Ambassador at Constantinople, naturally figures prominently in the documents under review. He made it his task to keep his Government informed of all that occurred in Turkish Armenia, in Armenian circles in Constantinople, and even of what passed in Europe in connection with the Armenian Question. After a perusal of these despatches, one can no longer wonder why Turkey has sided in this war with Germany and Austria—it followed in the natural sequence of events.

The unmistakable impression left by these despatches is that the Russian Foreign Office in 1912 was decidedly and thoroughly prepared to take up the Armenian Question, to bring to fruition a scheme for Armenian Reforms, and to assume the right to supervise their execution, in conformity with the imperial interests of the Russian Government. Such action would set aside, as much as possible, the authority of the 61st Article of the Treaty of Berlin, which vested the control of reforms in the six Great Powers in common, and would once more incline to the re-establishment over Armenia of the claim of a Russian protectorate which was formulated in the 16th Article of the Treaty of San Stefano, and thus prepare the ground for the ultimate occupation of Armenia in the future, when a chance arose.

INVESTIGATIONS OF M. DE GIERS.

The first despatch in the volume is by M. de Giers, the Ambassador at Constantinople, to M. Sazonoff, the Minister for Foreign Affairs, dated Nov. 26th (O.S.), 1912. He begins by recalling "the barbarous Armenian massacres" of 1894-96 in Asia Minor and even in Constantinople itself, the failure of the project for Reforms which, under pressure from Russia, France and England, was accepted by Sultan Abdul Hamid on October 20th, 1895, but was never put into force. He then proceeds to describe the spoliation of the lands of the Armenian peasantry by the Kurds, and the general misery and persecution prevailing at that time throughout Armenia, as recorded in the Consular reports received by him.

"The above-mentioned circumstances by themselves," adds M. de Giers, "explain to a certain degree the gradually increasing gravitation of the Armenian masses towards Russia, and give ample ground for believing in the sincerity of this tendency. But sympathies towards Russia have also penetrated among the *bourgeois* and the intellectual classes, in whom, as I have already had occasion to point out, the revolutionary parties begin to lose their authority and new parties are formed with conservative programmes.

"Our Consuls in Van, Bayazid, Bitlis, Erzeroum and Trebizond, on my enquiry, unanimously attest that, at the present moment, all Armenians, without distinction of party, are on the side of Russia. For instance, the Vice-Consul of Van wires on November 21st of the present year that *all Armenians are now on the side of Russia, cordially looking forward to the arrival of our army, or longing for reform under the control of Russia.* The Vice-Consul of Bayazid, in his telegram of November 21st, says:—*All Armenians, without distinction of party, are now in a most hostile attitude towards Turkey, and they very much desire the protectorate of Russia, or the occupation of Armenia by her.* Just now, the Catholicos of All Armenians, through the Viceroy of His Imperial Majesty in the Caucasus, applies to Russia as *the immemorial protector of the Christian people in the East*, and in the name of God he begs her *to take under her protection the long-suffering Armenian people living in Turkish Armenia.* On the above-quoted grounds I am justified in admitting that the appeal of the Catholicos reflects with perfect exactness the present disposition of the Armenian population of the Turkish Empire towards Russia. The question officially raised by the religious Head of the Armenian people appears for Russia a question of first-rate imperial importance."

Further on in the same despatch, M. de Giers continues :—

“ Therefore it seems to me indispensable to give assurances to the Catholicos, and also to the Patriarch at Constantinople, that the Imperial Government would be inclined to grant, at the request of the Armenian people, and would also tender him, in case of necessity, all possible protection. Such a promise, though formulated in quite a general form, would give to Turkish Armenians some confidence in our assistance in the event of fresh outbreaks and massacres, and may restrain them from making an immediate appeal to the Powers. In the event of our giving such a general promise, we might even indirectly make the Armenians understand that we do not reckon the present moment to be suitable for a departure of a general character from recognised lines.

“ Passing to the form in which our anticipated protection for Turkish Armenians may be cast, I must state that our occupation of the Armenian provinces, which has been the dream of many Armenians, is a project which appears to me at the moment to be premature. But, when we come to consider the question of reforms within the Turkish Empire, we must not forget the sad fate of the Armenian reforms of 1895. On the contrary, we should create solid guarantees for the anticipated ameliorations in the Armenian provinces, and place such reforms under the effective control of our own or of other European agents. In this connection it is, however, indispensable to reckon with the possibility that, under the present conditions of anarchy existing in Turkey, should the reforms not produce the expected pacification, we must be prepared for the contingency, in all probability, of the entrance of our army into those regions as an imperative necessity.”

THE RESPONSE OF M. SAZONOFF.

The above despatch was at once taken up by the Russian Foreign Minister, and M. Sazonoff, in dealing with it, makes use of language which gives the assurance of a sound knowledge of the problem before him ; while the gist of his conclusions displays in a degree his frankness and common sense which remind one of the utterances of Prince Gortchakoff of old. We will here give in his own words his reply to M. de Giers, No. 2 in the volume, under date Nov. 30—Dec. 13, 1912 :

“ The Catholicos of All Armenians has applied to the Imperial Government, praying that its protecting arm should be extended over the condition of Armenians living in Turkey. I have not omitted, during my confidential conversation with the Turkish Ambassador here on this question, to draw his attention to the fact that, according to the information we have received, the condition of Armenians in Asia Minor has, of late, become worse, and it leads to just complaints against persecution at the hands of the Kurds ; while there is an absence of security of life and property arising from the disorderly and irregular composition of the local administration.”

At the end of his long despatch, M. Sazonoff says :—

“ Drawing in good time the attention of Turkey to the danger that threatens her from this side, we are doing her a friendly service, which we hope she will justly appreciate. Since Turkey has now become, to all intents and purposes, mainly a State in Asia Minor, she has special reason for appreciating the establishment of firm and neighbourly relations with us, the conditions of which would seem to be the removal of every cause, as, for instance, the Armenian Question, which might in the future give rise to friction between the two Powers.”

ARMENIAN ANXIETY LEADING TO AGITATION.

Under No. 3 in the volume we find M. de Giers wiring to M. Sazonoff on 4/17th December, 1912, that he had drawn the attention of the Turkish Foreign Minister to the alarming state of affairs in the Armenian provinces, and, according to his instructions, had advised the Minister to get his Government to desist from sending Mussulman refugees from the European seat of war into Armenia. M. de Giers proceeds : “ Gabriel Effendi heard me attentively and asked my agreement to consider my statement as official, so that he might be given the opportunity of dealing with it in the Council of Ministers.”

At that time the Minister for Foreign Affairs in Turkey was Gabriel Effendi Nouradounghian, an Armenian, and one of the most able and experienced among the Armenians of Constantinople. The course he took in dealing with the case was naturally the only one possible.

The next despatch, No. 4 in the volume, is a wire from M. de Giers to M. Sazonoff, dated 11/24th December, 1912, in the following terms :—

“ The Porte, being evidently informed of the intention of the Armenians to seek foreign assistance, has worked out a project of reforms for Armenia, and has placed it before a formal Committee, at whose deliberations some Armenians have been included as a matter of show. Armenians, however, do not consider the Government project sufficient to meet their most modest demands. As a consequence of this, some of the Turkish newspapers are issuing articles directed against the Armenians in a threatening tone.

“ The Armenian Committees in Paris and London are preparing to apply to the Governments of those countries, in keeping with our policy in the Armenian Question, either for the joint mediation of all the three Powers, or that England and France should confide to Russia solely the conduct of all Armenian affairs. . . .”

We thus see the Russian Ambassador's intimate knowledge of what was going on in the Armenian colonies and Committees, not only in Turkey and the Caucasus, but in the European capitals as well. M. de Giers thus continues :—

"The Armenians confirm that a deputation is also in course of formation in the Caucasus, which is to be sent to Europe. In order that the initiative in the present negotiations should not pass out of our hands, I would consider it desirable that the Armenians be informed that they should apply to us forthwith. When they are fully convinced that real assistance can only be expected from us, they would hesitate to allow the development of the Armenian Question to go against our wishes, and would seek our guidance in their further activities."

CONFIDENTIAL INTERCHANGE OF VIEWS.

The next despatch we touch on is No. 5, of date 13/27th December, 1912, containing a confidential letter from M. Sazonoff to the Russian Ambassadors in London and Paris. It opens thus:—

"Recently the Imperial Government has been receiving from all quarters pleadings from the various representatives of the Armenian people and clergy for Russia's intervention in favour of Armenians living in Asia Minor, and even for our military occupation of the provinces wherein the Armenian population is concentrated. In our reply to the supplication of the Armenians, we have always laid stress on the unchanging and benevolent disposition of Russia towards them, and have renewed the promise of our interest in the lot of the Armenian population in Turkey. At the same time we point out that at this juncture, when the Balkan crisis has not yet been brought to a finish, the prosecution of the Armenian Question would be considered unseasonable in the interests of the Armenians themselves; in as much as, at any international discussion, it is hardly possible to rely on the full unanimity of the Powers; while, on the other hand, the disclosure of any kind of discord would only be taken advantage of by Turkey.

"Without in the least overlooking all the complications and difficulties of the Armenian Question, we should, however, consider it indispensable even now to enter into a prompt exchange of views with the Paris and London Cabinets, for the purpose of establishing a general consensus of opinion and mutual co-operation."

In a despatch dated December 14/27th, 1912, M. de Giers narrates a long interview with Dr. Zavrieff, a member of the Dashnaksuthiun party, in the course of which he says:—

" Dr. Zavrieff said to me that the words I had spoken to him he accepted for guidance, and in that light he would impress them on the members of his party and its adherents in general. In conclusion, he expressed the general feelings of the Armenians, that their destiny was in the hands of Russia."

In his despatch, No. 8 in the volume, of December 17/30th, 1912, which is a long confidential letter to M. Sazonoff, M. de Giers speaks of the Turkish project of reforms for the Armenian provinces, and the endeavours the Porte was making to continue with it.

On December 24th, 1912 (January 6th, 1913), M. Poincaré informs the Russian Ambassador in Paris (M. Isvolsky) of Russia's initiative being accepted with sympathy by France, and consents to the consideration of M. Sazonoff's proposals with regard to the Armenian Question, and to that intent he accordingly instructs the French Ambassadors in Russia and Turkey.

CONCERNING BOGHOS PASHA'S MISSION.

No. 12 in the volume is a letter from the Viceroy of the Caucasus to the Minister for Foreign Affairs, and is dated February 7/20th, 1913. Count Vorontzoff-Dashkoff thus writes:—

"The Catholicos of All Armenians in his letter of January 16th of this year has informed me that he has sent instructions to Boghos Nubar Pasha, the head of the deputation appointed by him, not to approach the Conference of Ambassadors in London, but to limit his activity towards moulding the opinion and disposition of ruling and influential spheres among European Governments in favour of the introduction of indispensable reforms in Turkish Armenia under the control of Russia."

The Viceroy then proceeds to narrate the heartrending and dangerous state of affairs prevailing in Turkish Armenia according to information received by the Catholicos.

No. 13 in the volume contains the following wire from M. de Giers to M. Sazonoff, and is dated February 28th (March 13th), 1913:—

"According to information received by me, industrial circles in Germany have recently begun to be interested in Armenia. In her they see new fields of activity for German energy, and a barrier against influence from the north."

No. 14 in the volume is the despatch from M. Isvolsky, the Russian Ambassador in Paris, to M. Sazonoff, under date February 28th—March 13th, 1913, and runs thus:—

"A few days ago Boghos Nubar Pasha, who is known to you, made the following communication to me: Owing to the advice tendered to him from St. Petersburg, he abstained recently from going to London for the purpose of raising before the Conference of Ambassadors the question of Armenian reforms. He now applies to us again and asks us to let him know if the proper moment has not now arrived for the Powers to be reminded of the necessities of the Armenian people. He is urged towards this step by the possibility of the near approach of peace conditions between Turkey and the Balkan States, after the conclusion of which the next step must be the regularising of the conditions in Asia Minor.

"Boghos Nubar Pasha repeated to me that Turkish Armenians have no desire whatever to raise the question of autonomy or of any change in sovereignty. Their sole purpose is to secure the realisation of the reforms, foreshadowed by the Treaty of Berlin, taken in hand in 1895 by Russia, France and England, but which have up to the present moment remained a dead letter; wherefore, the Armenians rest their hope on the strong support of Russia, and intend fully to follow the indications given by the Russian Government in everything connected with the matter. According to information received from Constantinople by Boghos Nubar Pasha, circumstances at the present moment seem somewhat favourable for the Armenians, for the Turkish Government is beginning, apparently, to admit the indispensability of introducing serious reforms, and that this absolute necessity is also fully recognised by the representatives of the Powers at Constantinople; and even the German Ambassador, who had till now regarded the solicitations of the Armenians with extreme hostility, has now changed his attitude towards the Armenians, and also expresses himself in favour of the reforms that have been ventilated. In consequence of all this, Boghos Nubar Pasha, in company with some other of the Armenian delegates, has, in the last few weeks, set to work on a detailed project of reforms, on the basis of the project of 1895, wherein some alterations and additions would be necessary, chiefly in the direction of an absolutely indispensable European control. As soon as this project is brought to completion and revised by the Catholicos of Etchmiadzin, Boghos Nubar Pasha will communicate it to me with the request that I should submit it for the consideration of the Russian Government.

"I replied to Boghos Nubar Pasha that I would not omit to bring to your notice all the above information, and that I would await the project of reforms promised by him. For the present I earnestly requested him not to take any further steps without the approval and permission of the Imperial Government, which, working in sincerest co-operation, is, as is well known to him, interested in the fate of the Armenian people and the question of Armenian reforms. To his question—whether he could approach the French Minister for Foreign Affairs with the statement that he had made to me—I answered that I could see no objection whatever.

"A few days after this conversation with me, Boghos Nubar Pasha called on M. Jaunnard and left with him a memorandum representing the condition of the Armenian people. With regard to this subject, M. Jaunnard said to me that, in his opinion, the question of Armenian reforms deserves the most serious attention, and that, if the Powers desire to prevent dangerous complications in Asia Minor, they must without delay take advantage of the present opportunity, so as to carry through the terms of the Treaty of Berlin and the Proposition of 1895."

PREPARING FOR GERMANY'S INTERFERENCE.

We now come to No. 15 in the volume, which is a long despatch from M. de Giers to M. Sazonoff, dated March 11/24, 1913. He gives the information that the new Cabinet of the Young Turks has altogether put aside the project of Kiamil Pasha's Ministry, and ends his despatch thus:—

"Lastly, I am informed that instructions have been sent to the late Grand Vizier, Hakki Pasha, to persuade the British Government of the undesirability of special reforms for Armenia, and in the greater suitability of general reforms for the whole Empire."

Possibly the Young Turks were under the illusion that the spirit of Lord Beaconsfield was still animating the proceedings of the British Cabinet and Foreign Office in the year 1913.

We pass over some of the despatches till we come to No. 30 in the volume, dated May 20—June 2, 1913, embodying a telegram from M. de Giers to M. Sazonoff, wherein he describes the increase of uneasiness and general fear in the Armenian provinces. He concludes thus:—

"On the other hand, Turkish official circles are spreading news of an Anglo-German-Turkish agreement towards the resuscitation of a scheme of general reforms in Asiatic Turkey, to the exclusion of any special reforms for Armenia."

No. 31 in the volume is a despatch from M. Sazonoff to the Russian Ambassador in Berlin, and is dated May 23—June 5, 1913. The German Government were evidently spurred into activity by the raising of the Armenian Question by Russia, and for that reason he supplies his Ambassador in Berlin with necessary information on the subject, in the event of the German Government taking the initiative of a conversation thereon with the Ambassador, or should events necessitate the placing of the Russian point of view immediately before the Berlin Cabinet. The despatch thus proceeds:—

"As it is noticeable from the telegram of our London Ambassador of May 21st that the German Government is beginning to show an interest in this question, and is also, apparently, inclined to the idea of the suitability for adoption, as the basis for the present reforms, the project of 1895; we, on our side, think it desirable, in consequence, to hasten with all speed the preparation of a general programme between the Powers of the Triple Entente, and then to approach all the Cabinets with a proposal to take part in the deliberation of the question; while it would be our desire, of course, to allay antagonism between the two groups of the Powers.

"If we negotiate, in the first place, with England and France, it is exclusively with the object of securing their entire support in all future action; but the initiative we have decided to retain for ourselves in accordance with the proposition of the London Cabinet.

"In the event of the German Secretary for Foreign Affairs opening a conversation with you on this question, you could tell him that, as far as your knowledge goes, all that happens in the provinces adjacent to us is watched with keen attention at St. Petersburg, and that the information that has been forthcoming from those parts paints the situation in alarming colours. Our Ambassador in Constantinople has often drawn the attention of the Porte to the indispensability, on the one hand, of taking measures towards the regularisation of the question of permitting Musulman emigration from the lost provinces of European Turkey to Asia Minor, so as to prevent violence of action upon the local Christian population; and, on the other hand, to endeavour to put a stop to the frequent occurrence of atrocities and crimes. There is no doubt, however, that the measures indicated have only the purpose of not aggravating the situation, which is bad enough; but it is impossible to reckon on the Ottoman Government dealing with the problem of the pressing reforms unassisted. Nevertheless, without desiring to interfere in any way with the interests of Turkey, we think that Russia, as a Power bordering on her territories and having a large Armenian population in the adjacent regions of the Caucasus, has a common interest with the Turkish Government to remove the dangerous complications on the frontier—complications which we could not regard with indifference.

"The only means for assisting the matter through is to take in hand immediately such reforms as are capable of disseminating a pacific influence among the population; but, of course, this can only be through reforms which are guaranteed, in one form or another, under the control of the Powers. It is with this object in the near future that the Imperial Government intends to approach all the Powers with the proposal to deliberate conjointly over the indispensable measures which will have to be adopted in this region.

"On their part, our authorities in the Caucasus do not cease to tender pacific counsels to the Armenians, so as to persuade them to await the results of the negotiations which Russia is undertaking with the Powers, and which are intended to secure reforms for their kinsfolk in Turkey, of which they are so much in need.

(To be continued.)

Turkey and the Amazing Plea for Pardon.

To the Editor of ARARAT.

SIR,

When Turkey entered this war, casting in her lot with Germany and Austria, public opinion and the press of this country, roused to indignation, kept freely expressing the idea that she was forced and cajoled by Germany to take up arms against her benefactors England and France.

I think a few words on this subject from one who knows Turkish psychology might bring out some of the real factors of the case.

A deliberate action and a forced one are diametrically opposite things. They are the two extremities. Before the law the former is punishable, while no chastisement is attached to the latter.

We must be careful, therefore, in judging Turkey, to ascertain whether her action was a deliberate or a forced one. It is only then that we can deal with her rightly and justly.

A deliberate action is an action where the person involved is a free agent, is free to think, has sufficient time to weigh the different aspects of a question, consider the result and decide one way or the other.

A forced action, on the contrary, is an action which is against the will of the performing person, where there is left no option for him to think out a question or to choose his line of action. It is either to be done as directed or his existence becomes one of real danger.

Now, which of these alternatives fits in with Turkey's action?

Any person to be able to force another, must not only be stronger but must also be in a position to use his force. A lion imprisoned in a cage has no real means of attacking his prey. In the same position is a brigand, who might be stronger than the victim he wishes to bring within his clutches, but he is powerless so long as there is an insurmountable barrier which keeps them apart.

If this is the case with individuals, it is also true, and applies with equal force, for Nations.

Now, how could Germany have forced Turkey to join and help her, if Turkey herself did not wish to take such action?

In order to be able to do this, Germany or Austria ought first of all to have been neighbour States to Turkey and thus be in a position to dictate her action. But this is not the case. Both Germany and Austria are far away from Turkey and, besides being practically besieged by the Allies, were and are helpless to force anyone outside their own territory to act against his own will. Therefore, I am quite justified in stating that Turkey was free to weigh the possibilities, to deliberate and to decide, and she did deliberately choose to throw in her lot with Germany.



Now as regards the other statement, that Turkey was cajoled by Germany, I think this, too, has an equally unsound basis, although even if it had been true, it could not take away any responsibility from Turkey. For, if anyone has followed up carefully the trend of Turkish affairs from the reign of Abdul Hamid up to the present time, under the old and new régimes, the decided Turkish pro-German tendency could not have been overlooked, and therefore the inevitable action of Turkey at the outbreak of this war doubted.

Turkey and Germany are both believers in militarism and the sword, and both are the enemies of Liberty. How could they become, therefore, anything else at this critical moment than friends?

Turkish national ambition has lived for centuries on misrule and massacres; and combined with such lawless power, there exists an engrossing desire to win back Egypt, and to sow discontent and revolt among the Mohamedans living under British, French and Russian rule, with the ultimate object of establishing a great Universal Islamic Empire, with Turkey as its head and centre.

Turkish participation in this war, therefore, on the side of Militarism is quite justified from Turkey's own national standpoint. It is innate in the Turkish element to fight against freedom. If anyone asks, Why then did the Young Turks fight against Abdul Hamid? my answer is, "Only to excel him in tyranny and misrule." It is my firm conviction that whichever party had happened to be in power in Constantinople at the time of the outbreak of war, it would have joined hands with Germany; or, it will perhaps be nearer the truth to say, having already joined hands for many years, would have fought by her side.

As a proof of the above statement, I have only to point to the important strategical concession connected with the Bagdad Railway, which was bestowed on Germany; and to the fact that though so many Ministers of both parties succeeded each other in power, including Kamil Pasha, the supposed pro-English veteran Premier, they always confirmed and strengthened that concession which they had bestowed on Germany. Another strong proof can be found in the appointment of Gen. Liman von Sanders as the Commander-in-Chief of the Constantinople Army, and in the protection extended to the Goeben and the Breslau.

These facts prove beyond any doubt that Turkey and Germany were conjointly in unison in preparing for this war for some time past.

Lately I have been greatly amused at reading the grandiloquent statements of well-known exiled Turks, living on the Continent, who are lavishly granting interviews to Press correspondents. These blame the Young Turks for misrule, and accuse them as the cause of Turkish participation in this war on the side of Germany. Such statements as these must be accepted with caution, and they become, indeed, ridiculous when one knows that these very same supposed patriots, at the time of the tyranny of Abdul Hamid, were the chief Massacre Organisers. I have no doubt that their hands still smell of the slaughtered blood of innocents.

Europe knows the Turks too well to be deceived. Every Turk, to whichever party he may belong, is the same tyrant, the worthy follower of his Great Red Sultan, Abdul Hamid. Neither education nor civilisation has been able to change this barbaric element of his nature.

It is most probable, when they see themselves helpless and the Allied fleets approaching Constantinople, that they will lay down their arms, murder Enver Pasha and others of their leaders, and ask for pardon; but this must have no effect on the agreed decision of the victorious Allies.

Turkey must be punished this time. The progress of civilisation, the cause of Peace claims this from the Allies. She must cease for ever to be a governing Power, because of her absolute unfitness for it. She captured Constantinople, at that time the centre of civilisation and education, and turned that luminous city into a morass of Darkness and Ignorance; and wherever she turned her steps, whichever part of the fair expanse of Europe or Asia she conquered, misery and poverty, injustice and gloom predominated, and the smell of innocent blood has never ceased to saturate the atmosphere. In politics she became an endless cause of trouble, and an everlasting menace to the peace of Europe.

Humanity demands that the Allies should crush once for all this hydra-headed monster of evil, which has forfeited every right to a separate existence; and remove from the fair face of this world a Power, the inborn instincts of which are ever directed against the progress of Civilisation and the Peace of mankind.

N.

Ter Maroukian—A Noted Armenian Sculptor.

(NOTE.—We are indebted for this biographical sketch to the French publications of Frédéric Macler, Professor of Armenian at the special School of Modern Oriental Languages of Paris.—EDITOR, *Ararat*.)

Abovian is justly considered the founder of the Armenian literature of Russia. And in spite of that no monument had been erected to him, not because the mania for statues was not prevalent in Russia to the same extent as in other countries; but up to a period, Armenians had not been authorised to erect in public places, statues to their men. Nevertheless, the Russian Government, recognising the good work of their loyal Armenian subjects, abandoned a few years ago their stringency on this point and allowed the erection of a statue to the memory of Abovian.

And that is why a committee was formed at Bakou for the purpose of inquiring into the proper means to realise this project. The society of Bakou known as the *Koultourakan Miouthiun*, put out to competition the design for a monument to be erected in a prominent position in Erivan to the glory of Abovian, father of contemporary Armenian literature in Russia. From the Armenian sculptors, to the number of six, who competed, the first prize was given to the sculptor Ter Maroukian. His design was presented to the Petrograd Academy, immediately accepted, and the work was begun without delay. (See our illustration.)

Ter Maroukian was born at Erivan in 1875. His parents entered him at an early age at the Gymnasium of his birth-place, where he worked in the workshops arranged for those pupils who were destined for manual labour. The professor under whom he studied had a sincere affection for him, and little by little gave him such artistic work as had to be done at the time, at the Gymnasium. Thus it came about that the young man engraved upon wood all kinds of designs which the printers of the establishment needed as stereotype plates.

Ter Maroukian was then 14 years of age. He had not yet dreamed of sculpturing, but occupied himself especially with drawing and a little painting. He continued at this until he reached the age of 19. At that time, after great difficulty, he was able to leave the school at Erivan and go to Moscow, where he entered the Academy as a drawing student, and at the end of two years, he began to take seriously to painting. He attended at the same time the studios of modelling where the pupils were not numerous, and he took up this art. He showed great aptitude for the work, executed some antique copies from the Galleries of Moscow, and two years after, he realised his proper vocation—he was destined for Sculpture. To have more models worthy of interest he went to Petrograd, where the Galleries were able to offer him treasures of greater value than those of Moscow.

Ter Maroukian's parents were much concerned. They understood nothing about the art of Sculpture, and they would have liked their son to persevere with painting, which appeared more lucrative. Their distress was great when they learnt that this beloved son, without giving them any warning, had come to Paris, where he expected to perfect his education in sculpture. At once they stopped supplies, in order to force him to return to Russia. But his parents had not reckoned on the irresistible attractions which the French capital exercises upon the mind of the young artist.

Two months' sojourn in Paris was sufficient to persuade Ter Maroukian that there alone could he find the masters and galleries about which he had dreamed in his youth. He did not know a word of French; he had heard vaguely of a School of Fine Arts where pupils prepared themselves for an artistic career. Though he knew nobody, he greatly desired to make the acquaintance of Falguière and to become his pupil. Taking his courage in both hands, Ter Maroukian presented himself one day at the office of the Secretary of the School



Statue of Khatchatour Abovian in Erivan,
the work of the Armenian Sculptor, Ter Maroukian.

of Fine Arts, and succeeded in making him understand that he was an Armenian from Russia, and that he would like to know if there was anyone at the School who could understand either Russian or Armenian. The Secretary received him very pleasantly, put him at once in touch with an Armenian painter, M. Erganian, who was his first guide in Paris and became a good and faithful friend to him.

Ter Maroukian confided to his fellow countryman his dearest wishes—to work under the direction of Falguière and to remain as long as possible in Paris.

Erganian arranged the desired interview, presented Ter Maroukian to Falguière, who accepted him at once as a pupil and interested himself in him in a very marked degree.

Ter Maroukian worked for four years in the studio of Maître Falguière, and at the end of his third year he sent to the Salon of French Artists in 1899 a work entitled "The Muse presenting Laurels to Armenian Poets and Writers."

The first step, the most difficult, had been taken. The master interested himself in his pupil, and after that each year the Armenian Sculptor exhibited some work, of which the greater part, relating to subjects from Armenia and the Caucasus, were national orders. One of the first monuments erected at Nakhitchevan, on the Don, near to Rostov, is that of Patkanian, the celebrated Armenian patriotic poet, known under the pseudonym of *Gamar Katipa*; then there is the bust of Nalbandian, at Rostov; of Tahirian at Erivan; of Alichian (a private bust). Ter Maroukian's other exhibited works were as follows: at the 1906 Salon, the very noted bust of Mme. Viardot, and at the 1905 Salon that of the Catholicos Khrimian, which was bought by the Armenian Colony in Paris and presented to the monastery of Etchmiadzin. The same year, 1905, the Salon accepted the bust of Adamian, the actor, and in 1909 that of M. Jules Bénard in marble.

It was in 1913 Ter Maroukian sent from his studio in the street Notre Dame des Champs to the Salon the marble bust of M. Doloukhanian and the unfinished work on the monument to Abovian. The latter was returned to the master's studio to be completed, and after it was cast it was sent to Erivan, where it was erected in the public gardens during the winter 1913-1914 to perpetuate the name of the Armenian writer Abovian, a disciple of Frederic Parrot; and the monument will also contribute towards ensuring the renown of the artist of Erivan, who conceived and executed it, in that very town where he had dreamt of studying, working, and establishing himself.

Easter and the Old Style.

In one of the issues of the *Bazmavep*, an Armenian magazine published by the Mekhitarian Society of Venice, appeared an article from the pen of Father Nahapetian, in favour of an arrangement by which the Church festival of Easter might be given a fixed date.

Christmas Day, in all Churches—East and West—is on a fixed date, but Easter Sunday has to be determined annually, by the help of tables to be found in Church Almanacs, in accordance with the decree of the Council of Nice, namely, the first Sunday following the full moon after the 21st of March. This means that Easter is celebrated annually, between the 22nd of March and the 25th of April, or on a Sunday during a fluctuating period of 35 days. This is certainly inconvenient; a fixed date would be infinitely more satisfactory. This inconvenience would not have arisen if the Council of Nice had decided on a Sunday after the vernal equinox instead of after the 21st of March, because by coming to the specific decision as they did, they established thereby a date for the festival in relation both to the solar and the lunar years. This has been the fundamental cause of the difficulty, as the attempt at a correlation between the two periods, which are not exactly commensurable, led to the inevitable result of instability. The learned Father argues that in order to make Easter an immovable festival, it has to be founded on a reformed calendar based on the tropical year and perfectly independent of the moon's synodic revolution. In attempting to alter the present Calendar various anomalies are encountered, which cannot be discussed in a short article. One of these anomalies, however, is that the period of the earth's revolution on its axis, or a day, is not an exact sub-multiple of the earth's revolution round the sun, or a tropical year. Then again, the year is not an exact multiple of the number of weeks contained in a year. It is said that the division of time known as week, was introduced by one of the Roman Christian Emperors, some time after the reform of the Calendar by Julius Cæsar, in order, it is said, to demonstrate the fact that a Christian Emperor could be equally as gifted in a matter of calendrical reform as the celebrated pagan Dictator of ancient Rome. It, however, certainly had the disadvantage of interfering with the perpetuity of the Calendar which was intended by the Julian reform. Father Nahapetian aims at an exact relation between the week and the year, simultaneously with his object of establishing fixed dates for Easter and for the other prescribed periodic Church festivals dependent on the date of the festival of Easter, which if attained, would undoubtedly be a great boon from a social, commercial, as well as an ecclesiastical point of view. He proposes to divide the year into four equal quarters of 91 days, or 13 weeks each (that is: in each case, the first and the second months of 30 days each and the last month of 31 days), which will result in a year of 364 days or 52 weeks exactly. This would mean, that with the first day of January falling on a Sunday, the first of April, the first of July and the first of October, that is, the beginnings of each subsequent quarter would also be on a Sunday; and, correspondingly, the same day of the month would fall on the same day of the week in each quarter; for example, the 5th day in each of the months January, April, July and October would be on a Thursday, and so on. This proposition, however, would leave one day in an ordinary year

(which consists of 365 days) and two days in a leap year (which consists of 366 days) to be dealt with, which the writer of the article suggests should be overcome in the following manner, namely, that the 365th day in an ordinary year should be placed in the Calendar after the 31st December, and called, say, "New Year's Day," which will form no part of the week and no part of the month; that is, assuming that, under the proposed scheme, the 31st day of December falls on a Saturday, the day following would be called "New Year's Day," and the day following that would be Sunday, 1st January. Similarly, the 366th day in a leap year, could be placed at the end of one of the quarters, preferably after the end of the second quarter, and styled, say, as "Leap Day," which will also form no part of the week or the month. The simplicity and convenience of the proposition will be obvious to any one. Following upon the proposed reformed Calendar, the reverend Father recommends Sunday, the 8th April, for the celebration of Easter, for all time. Inasmuch as under the existing Calendar, both the clergy and the people do not object to the Easter falling on any Sunday between the 22nd March and the 25th April, there should be no reasonable objection to the choice of Sunday, the 8th April, as a fixed day for Easter. Father Nahapetian claims no originality for his scheme, but publishes it merely as an exposition of his own independent researches into the subject. The idea of fixing an unchangeable date for Easter Sunday has, however, been several times promulgated in various European countries by prominent astronomical scholars, and we believe, on two different occasions, it has been seriously brought forward in the English Parliament. It has, however, been postponed on each occasion, as the Ecclesiastical Authorities, whilst agreeable to the proposed reformation of the Calendar, would not bring themselves to consent to its having any influence on the Established Church festival days and the manner in which such festivals are at present reckoned. As far as the Armenian Church is concerned, however, it appears to us that before the idea is entertained of establishing a fixed day for Easter, a consideration of the more important question of our hitherto uninterrupted adherence to the "Old Style" or Julian Calendar should have our prior attention.

We Armenians, together with several other nations (both in the West and in the East), who are followers of what is known as the Greek or Eastern Orthodox Church, still adhere to the "Old Style" or Julian Calendar, upon which our Church Almanacs and ritual observances are based and worked. On what grounds do we insist upon doing so? Every single person who is an adherent of the Old Style knows perfectly well that, on scientific grounds, the Julian reform, although astonishingly satisfactory in its way, considering the period of the world's history in which it was introduced, had its defects. Julius Cæsar and his advisers, by their immense work of reformation in the year 45 B.C., removed a great deal of confusion and conferred an incalculable benefit upon mankind in the conduct of their

worldly and spiritual affairs. They fixed the length of the tropical year at 365 $\frac{1}{4}$ days. This would have eminently answered its purpose if the earth's revolution in its orbit round the sun took exactly 365 days and 6 hours, as credibly accepted in the time of Julius Cæsar. But, with the advance of centuries and progress of astronomical science it was indisputably ascertained that the true length of the tropical year is about 11 minutes and 11 seconds shorter than the year fixed by the Julian reform, and this annual error or defect amounts to a day in the course of 131 years. Towards the close of the 16th century the accumulation of this error began to engage the serious attention of the civilised world, and in 1582 A.D., when the error since the Council of Nice (325 A.D.) (that is, a period of 1,257 years), had amounted to 10 days, Pope Gregory XIII, in accordance with his famous Encyclical Letter, dated 24th February, 1582, undertook the reform of the Calendar and introduced what has since been known as the Gregorian Calendar or the New Style. By the adoption of the New Style, the past errors were expunged, and, to obviate the accumulation of similar errors in the future, it was decided that the commencing year of one out of every four centuries, which is divisible by 400, should be a leap year; thus, the year 1600 was a leap year, whilst the years 1700, 1800 and 1900 were not, according to the New Style. Progressing in this order, the year 2000 will be a leap year and the following three centurial years will not, and so on. This is the reason why in the Armenian Calendar, the year 1900 (following the Old Style of having a leap year once every four years without interruption) was a leap year, whilst, as we have stated, it was not according to the Gregorian Calendar, and, consequently, in the year 1900 we added one more day to the error under the Old Style, making it 13 days, which will continue for 200 years, that is, until 2100 A.D., when the difference will become 14 days, and so on. It is remarkable that the Gregorian Calendar was not introduced into England until 1752 A.D., when in the face of overwhelming scientific influences all ecclesiastical prejudices and objections were overcome, and the days falling between the 3rd and the 14th September having been omitted, the New Style was adopted by Act of Parliament. One hundred and sixty-three years have passed since England adopted the Gregorian Calendar, but we Armenians still cling round the Old Style with a persistence and mysterious reverence which is almost mystical, and this in the full light of scientific facts, which even the most sceptic believes in implicitly. Some people, to whom the situation appears more easily comprehensible, argue that the matter is perfectly plain and that it is exclusively attributable to historical grounds. Our immortal ecclesiastical fathers, who undertook the work, laboured in the course of centuries in the perfection of the Church Almanac, which was ultimately consummated and tabulated with the introduction of printing in the later Middle Ages. Their patience, endurance and genius have commanded our admiration and gratitude through all ages, and they stand as a lasting monument to their names in the glorious pages of

our history. But, what they achieved is regarded as sacred and surrounded with hallowed traditions which must not be interfered with. This is the argument, which is further accentuated by the belief that we Armenians have existed as a Nation through our Church, and that our adherence to the Old Style and to the rubrics founded on it have been the distinguishing factors in the maintenance of our race and nationality, and that any alteration or reform in this connection would result in a cataclysm. But, surely, a nation which produced the eminent men who framed our Church Almanac for the benefit and convenience of future generations, is admittedly productive of equally capable and intelligent personalities at the present day, and they are to be sought amongst our older as well as younger clergy in Etchmiadzin (which is recognised as the centre of Armenian ecclesiastical culture), in Constantinople, in the historical and revered Island of St. Lazare, and elsewhere. If His Holiness the Supreme Spiritual Head of our Nation would be graciously pleased to give a serious and earnest thought to it and consent to the adoption of the New Style amongst the Armenians, a Convocation at Etchmiadzin of qualified Church Dignitaries could, with patience and devotion, re-cast the Armenian Church Calendar, and publish it under the Supreme Authority of His Holiness. In this way the error could be put right, and we should fall into line with the Western nations in what is acknowledged by all to be the correct method of calendrical calculation.

ZAVAK.

Armenian Refugees' Relief Fund.

This appeal which we have prominently placed before our readers in our previous issues is bearing satisfactory fruit, though, considering the magnitude of the calls made upon it, large augmentations could be well utilised. It is a world-wide call for help, and money is flowing into Tiflis and Etchmiadzin, to be as rapidly expended towards the dire distress which exists. Only within the last week a telegram has been received from Tiflis, which runs thus:—

“Urmi villages plundered, burned; many massacred; women captive; 150,000 fled; 10,000 in American Mission in danger of starvation, our families included; have appealed to Archbishop.”

Such telegrams as the above are being constantly received, and Armenians throughout the world must strain every nerve to relieve the terrible sufferings of the homeless and starving of their own compatriots.

So far as our London Fund is concerned, we announced last month that a total of £5,100 had been already remitted to the Catholicos, leaving in our hands a small balance of £27 12s. 6d. As we go to press the following further contributions have been received:—

	£	s.	d.		£	s.	d.
E. G. Benlian ..	10	0	0	V. Solakiantz ..	1	0	0
Agop Balian ..	10	0	0	A. Aprahamian ..	1	0	0
Dr. M. W. Manuk ..	5	5	0	M. Mugurian ..	1	0	0
L. Zorayan ..	5	5	0	Mrs. Hovnanian ..	0	8	0
N. I. Tiratsoo ..	5	5	0	A. Ardontz ..	0	5	0
Miss MacDonnell ..	2	2	0	"L. A." ..	0	3	0
Mrs. Shircore ..	1	6	0	"A little girl" ..	0	0	6
Mrs. Hudson ..	1	1	0				
Mrs. Sarah Earl ..	1	0	0				
					45	0	6

Through Mrs. Diana Agabeg Aparcar, Yokohama—

3rd List ..	3	0	6
4th List ..	2	8	4
Total ..	£50	9	4

If we add the balance of February to what we have received in March, the total in hand now amounts to £78 1s. 10d. The Fund of the Armenian United Association of London has thus had £5,178 1s. 10d. pass through its books for this purpose.

The contributions to the 3rd and 4th Lists from Yokohama, shown above, are as follows:—

American International Relief Fund	Yen	25.00
A Sympathiser ..	5.00	
"A Friend" ..	5.00	
Mrs. E. A. Vincent ..	10.00	
X. Y. Z. ..	6.00	
A Sympathiser ..	3.00	
Yen	54.00=£5	8 10

We are pleased to hear that a Committee has been formed in Rangoon, with Mr. M. Joakim as Hon. Secretary, to collect funds locally, and we shall be glad to give our readers further particulars of their activity when details are received.

The Armenian Red Cross and Refugee Fund.

Since the above Fund was opened in December, it is gratifying to be able to record that public interest in it has spread week by week and that support has steadily increased. Our letter bag is often very heavy, and the correspondence is of a varied character.

From the Emerald Isle a correspondent writes that he wants Ireland to send an ambulance to Armenia. This is good news, and

we hope very soon to hear that Scotland and England intend to follow suit. Perhaps the Marys and Georges of England will undertake to collect among their namesakes? If so we will gladly supply collecting cards.

Urgent appeals for drugs, of which there is a dearth in the Caucasus, have reached us from Tiflis. Bubonic plague and typhus are raging among the destitute refugees. Antiseptics and disinfectants, greatly increased in price, are much wanted. We have a consignment of 18 cases of drugs, bandages and hospital stores packed and ready to leave as soon as there is steamer room. As our means allow, we hope to continue sending such supplies. Many ladies all over England, also in Scotland, are kindly rolling and sending us bandages, so we hope the next consignment of these will all be hand made. They should be of thin material, on account of weight, 3in. wide by 6yds. long, fastened with safety pins. We have to acknowledge a handsome gift of four cases of splints, bandages and surgical appliances, &c., from the Mayoress' War Hospital Supply Fund at Ipswich, which we are also sending to Tiflis.

A strong Committee has been formed at Tiflis composed of well-known Armenian doctors and ladies and gentlemen to work for the repatriation of Armenian refugees from Turkey and Persia. They are appealing for funds to enable 120,000 refugees to return to their homes and villages when this is possible, and to provide them with seed to sow their fields, horses for ploughing, and assistance to rebuild their burned or ruined houses. We are invited to assist in this work. There could hardly be a more worthy object. Mr. H. Arakelian, the editor of "Mschak," is the Vice-President of this Relief Society.

A kind lady writes offering to adopt one of the orphaned babies left in the mosque at Alashgerd after the recent massacre, and says she thinks the Hon. Secretary of this Fund the proper person to apply to in the matter. However, it seems as inadvisable as it certainly is impossible at present to transport an infant from the Caucasus to England. The aim of our Fund is to help to supply food and clothing for Armenian refugees and comforts for the sick and wounded, so that they need not go far away and that they may return to their native villages after the war to develop the resources of the country. If Europe does her duty to Armenia these orphans will come into their rightful heritage of a land more happy and peaceful than their forefathers ever thought of in their dreams.

We are deeply indebted to Viscount Bryce both for his kind interest in our work and for his valuable aid in our relations with the Board of Trade, regarding the export of our supplies. He has just sent twenty guineas to our Fund, this being his second donation. Mr. Aneurin Williams, M.P., kindly takes an active interest in our Fund, and has sent a second donation of £5 "towards an ambulance." We have also to acknowledge gratefully a third donation of £50 from Mr. Basil Orpin, ten guineas from Miss E. Bagram, a third donation of £10 from Mr. B. R. Balfour, £5 5s. from readers of "The Life of

Faith," £5 from the Women's Armenian Relief Fund, £5 from R. Aldridge, £5 from Miss Mayo, £5 from Miss B. Swaine, £2 2s. from Rev Prof. G. Thoumaian, £1 1s. from Mrs. John, and many other sums. Several kind friends have sent money which they have collected. Among these are J. Madill, Miss Wayne, Miss Thornton, and Miss M. Hagopian. One small boy, who gave 12 pennies which he had collected to buy a coveted toy, sets an example to many of his older brothers and sisters.

On Monday evening, March 22nd, Miss Amelia Bernard most kindly gave a Lantern Lecture on the Ober Ammergau Passion Play at St. Matthew's Parish Hall, Brook Green, in aid of the working expenses of the Fund. The pictures were very beautiful, and Miss Bernard's exposition of them was listened to by a large and sympathetic audience. Mr. John O'Connor, M.P., being unfortunately prevented by illness from taking the chair, Lieut.-Colonel G. M. Gregory kindly took his place, and when returning thanks to the lecturer gave an instructive and very interesting outline of Armenian history. Mr. H. A. Godson Bohn, the Hon. Treasurer, spoke as to the objects and work of the Fund. When expenses of the lecture were paid the sum of £4 14s. was left for working expenses of the Fund.

Our thanks are due to many newspapers in various parts of the kingdom who have given prominence to our appeal, thus gaining us support in many new quarters. Should this meet the eye of any editor we beg him to continue his kind offices on our behalf. We will gladly supply information to any editor who will print it.

About 1,000 warm garments have arrived, showing that many fingers have been working for Armenian volunteers and refugees. The girls of the Intermediate School, Newport, Mon., have just sent a third box of knitted scarves and other comforts. One can imagine how grateful those brave soldiers on the cold Armenian highlands will be to get their beautiful "woollies." Many flannel shirts and cardigans have come, and we can do with many more. A consignment of garments has come from members of the Empress Club. Unfortunately many parcels come without any name so it is not possible to acknowledge them. We regret being unable to thank the kind sender of a box of children's frocks and stockings from Selfridge's. We hear the Armenian Ladies' Guild has been working for us again and that they have a large supply of things ready. We *hope* to be able to send these out some time in April. On account of the cost of carriage we are only asking for new garments or those as good as new. Parcels have come from all parts of the country, and we trust they will continue to come. Many of them, and many cheques, too, are accompanied by most kind and sympathetic letters.

In conclusion, while thanking all those who have helped already, we appeal to the public to give our Fund increased support in order that its work may be extended. Up till now £1,300 has been received. Two instalments of £200 each have been cabled to our Consul-General at Moscow and handed by him to the Mayor of Tiflis, half for Red

Cross work among Armenian volunteers, half for relief of Armenian refugees. The stock of drugs, bandages, &c., we are sending out to provide a first aid equipment for each Armenian volunteer in the field for Russia, will cost about £200. Every subscription given goes to the objects of the Fund without any deductions, the Armenian Society having made itself responsible for working expenses.

Donations will be thankfully received by the Hon. Treasurer, Mr. H. A. Godson Bohn, 17, Holland Villas Road, Kensington, London, or by the Hon. Secretary, Miss E. J. Robinson, 35a, Elsham Road, Kensington, London.

Gifts of warm socks, mufflers, cardigans, shirts, gloves or mittens for volunteers, or any useful new garments for men, women or children, will be gratefully received and acknowledged by the Hon. Secretary, at above address.

EMILY J. ROBINSON.

"At Home"

OF THE

Armenian United Association of London,

*Held at the Elysée Hall, Queen's Road, W., on Sunday,
February 28th, 1915.*

In place of the usual musical items and addresses, this social function was devoted to a lecture "On the Passing of Turkey," by that accomplished lecturer, Mr. W. Llewelyn Williams, formerly Editor of *The Sunday Strand*, and a prospective candidate for a Parliamentary seat.

Mr. Williams' knowledge of Turkey and Russia is encyclopædic, and a very full hall testified to the interest that was evinced in hearing what he had to say on a topic which was nearest to the hearts of his audience. A fine delivery, and the power of convincing his audience, carried his hearers with him, and made them feel at the end that the hour spent in listening to so absorbing a subject, and so well set out, was much too short.

The President introduced the lecturer in a few suitable words. The following is an abstract of Mr. Williams' lecture:—

Over 66 years ago Mr. J. Newman, afterwards Cardinal Newman, in a series of lectures on Turkey said:—"It seems safe to say that some time or other the Ottoman Empire will come to an end."

Napoleon Bonaparte, in a letter to the French Directory, said:—"It is no use for us to try to maintain the Turkish Empire; we shall witness its fall in our time." Now, this view expressed by Cardinal Newman and General Bonaparte seems to be coming true.

For a long time Turkey was considered invincible by all her neighbours, and especially by Austria, whose country was devastated; and it was not until the defeat of the Turks under the very walls of Vienna that the legend of Turkey's invincibility was destroyed.

From the 17th and 18th centuries onwards one could see that Turkey would steadily dissolve; the only question to settle was how long would it be for the dissolution to be brought about, and who was to be the successor of the Sultans. The answer to that question was of utmost interest for Austria and Russia, and only a degree less for France and England, whose interests were commercial rather than political since the 18th century; the answer to that question we are now about to see.

Turkey has had a long and wretched history, which it could not get rid of—no country can get rid of its history, it clings to it. The long annals of crime to be found within it has caused her to be hated of all men, and Lord Bryce, speaking of it, and of race sentiment, which has never been quenched in the lands she has conquered, said that a sage friend of his asked "if we ought not to get rid of history?" Perhaps it ought to be obliterated, but can it be? As George Meredith makes one of his characters truly say, a nation's history "is its defence or its condemnation"; and in Turkey's case, it has brought her final cup of condemnation. Now, you Armenians are perfectly well acquainted with that history: for, as it is with men, so it is with nations—we know best the history of our bosom friends and our bitterest foes. The entire Turkish history is blood-stained, and the cruelties she has perpetrated on all the countries which came under subjection predicated her passing and her fall, and they rise now in judgment to seal her doom.

Mr. Williams pointed out how Great Britain and France had, on account of their commercial and political interests, always sided with and protected Turkey, whom they named the Sick Man, and they were confident that he would recover some day, a view which many even held after the Balkan War of 1912. When dealing with the Treaties of San Stefano and Berlin, England and France took care that Turkey should continue to be protected, and this policy has been continued ever since, though it did dawn upon Lord Salisbury that "England has staked her money on the wrong horse."

He then gave an abstract of Turkish history, which he divided into three periods: First, Conquests; second, Consolidation of the Empire; third, Decay and Fall.

The first appearance of the Turks in Asia Minor was in the middle of the thirteenth century, when they were driven by the Mongols from Central Asia and appeared in Armenia, whence they spread westwards. There were few Sultans worth remembering. Osman, from whom Ottomans take their name, was the first Sultan, and he spread his domains in Asia Minor. His son Orkhan (1326-59) was the first to have a standing army, and he established his capital at Brusa, opposite Constantinople. Orkhan's son, Solyman, captured Gallipoli (1358),

which was the first foothold the Turks gained in Europe. Then followed an appalling procession of men who were the very terror and abhorrence of Europe for two centuries—men who first cast before them the shadow of decay. Murad I (1359-89) made Adrianople his capital, and confined the Byzantine Empire to the narrow limits of Constantinople—the limits to which the Turkish Empire has now dwindled in Europe. He penetrated into Serbia, and gained the battle of Kossovo, though he himself perished on the field. His son reigned 13 years, and subdued Bulgaria, Hungary and Poland; but he was himself defeated and taken prisoner by Tamerlane at Angora in Asia Minor in 1402. For the next fifty years it was conquest after conquest, and Mohamet II, surnamed the Conqueror, entered Constantinople, after a fifty days' siege, on May 25th, 1453, about the time, if history repeats itself, when it will again fall and be entered by the Allies. Greece fell in 1456, Albania in 1470. Under Selim I (1512-20) the Turkish dominions were almost doubled; he subjugated Persia and conquered Egypt. Under Solyman, the Magnificent, Turkey was raised to the highest pitch of her glory, receiving her first check in Europe under the walls of Vienna in 1529. When he gave up the sceptre, the Turkish Empire extended from near Germany to the boundaries of Persia. The Black Sea was practically Turkey's; and in North Africa her sway extended from the Nile to the Atlantic. She had control of about half a million square miles of territory.

But with the accession of Selim, the Sot, in 1566, the decay and decline of the Turkish Empire may be said to have set in. In the following two centuries Turkey had her hands full by the coercing efforts of Venice, Poland, Russia, Austria, Tuscany and Malta, and this with an empty exchequer. It was the end of one period and the beginning of another, when she gradually began to lose her conquests. From the beginning of the nineteenth century things have gone from bad to worse, and she is now in the process of disappearing altogether from Europe.

The chief cause of her downfall has been her Militarism. The policy of the Turk is destructive not constructive. It was an empire built up simply by force and bloodshed, bribery and murders; it crushed everything that came in its way; it believed in national greatness by force and massacres. An empire built on such foundations could never stand, and sooner or later it would come down to the ground with a crash.

Turkey all through her history never had a disinterested ally, never a loyal friend. The world was against her, her own subjects were against her, and she never cared for universal opinion or sympathy; she never tried to encourage other nations and creeds to inhabit her country, which does so much for the benefit of a nation; on the contrary her aim was ever to annihilate, and to prevent other nations from inhabiting her country on an equal footing.

What is Germany's real weakness to-day? Not her real want of food or copper, but the antagonism of universal opinion and the lack

of world sympathy, which are telling against her; she has no ally in the world except unspeakable Turkey, and with her as an ally her overthrow is certain.

Turkey's reputation being that of a fighting Power, she has always fared very badly with her two neighbours, Russia and Austria. Austria who had guaranteed the neutrality of Turkey, did not fail a few years ago to take from her Bosnia and Herzegovina.

If Turkey had kept her house in order, England and France would again this time have spared her, and this would have gone on for ever, but she refused to keep her house in order and she blindly threw in her lot with Germany. Consequently Turkey will this time go bag and baggage out of Europe to the place where she came from, long, long ago, not to rule and crush, but humiliated and to be ruled over by others and never to be again what she has been up till now.

Mr. Williams then took up the Armenian question, and said that he was confident that Armenia, which had for centuries suffered and endured as much as any nation possibly could, miseries, massacres and suffering at the hands of the Turks, would benefit by this downfall, and it was surprising how, after having suffered as she has, Armenia has been able to survive. He was confident that she would get her autonomy, which only a few days ago the Russian Premier had promised in the Duma to Poland and Armenia. The Armenians must therefore have only one aim and ambition, and that is to obtain their autonomy, naturally under the suzerainty of Russia; and it was their time during the next few weeks to take the necessary steps to make their cause known in the proper quarters, before the final collapse of the Turkish Empire. If they were wise they would take his advice and do so.

In regard to the proposed reforms drawn up last year for Armenia, these were now as dead as Queen Anne, as they were drawn up before the 4th August, 1914, and now there would remain no Turkey for Armenia to remain an integral part of, as was then decided upon.

He admitted that the Treaty of Berlin had robbed Armenia and the Balkan States of their rights. Germany at the Treaty of Berlin prevented the Powers doing anything for Armenia. The Powers had not done for the Balkans what they expected, and they therefore took the matter in their own hands; declared their own independence and worked secretly without the knowledge of Turkey, which resulted in little Montenegro, on the 4th October, 1912, declaring war on Turkey, which was followed by Notes from the other Balkan States. In this war Greece took from Turkey her important seaport of Salonica, and Bulgaria, after taking Adrianople, got as far as Chatalja, her guns being heard in the Turkish capital. So also must Armenia work for herself. He said he had always tried to fight the battle of Armenia in season and out of season, and he was as sure as the sun would rise to-morrow that Armenia would again find her peace and prosperity.

At the close of the lecture, the President proposed a vote of thanks to Mr. Williams for his very able and lucid exposition of the position of Turkey from the beginning of her history to the present day. This was seconded by Mr. D. Arslanian.

After an adjournment for tea, some questions were asked and views expressed, on the subject which had engrossed the attention of the audience, before the company dispersed. The following were the remarks made by Professor Thounaiaian:—

"Remember, dear friends, it was not only Germany, it was not only Russia, but it was also England that had so often and so long been against the Armenians; and though England has so often made demonstrations and representations at the Porte, she is still pro-Turk.

"I think I can voice the sentiment of all the Armenians here by their thankfulness that England has decided that this time the Turkish Empire must go down; but if they found a way to get out of this trouble and get somebody else on the throne in the place of the present Turk, but still the same Turkey, they would be glad to do it. I hope however, that lectures and the influence of the Press will change their pro-Turkish feeling.

"Let all England know that the only thing the Turk understands is force; they must not trust the promises of the Turks, whether young or old. To do things well, there is no alternative but to do it themselves; they must not tell the Turks to do it. England has very able statesmen that know all Turkey knows and much more, and can act much better than we can imagine. All the assurance we need is that Armenians will not again be left to the mercy of the Turk, and if England will see this done, she will have accomplished a very good piece of work."

Announcements.

THE ARMENIAN UNITED ASSOCIATION OF LONDON.

There will be an "At Home" at the Elysée Hall, Queen's Road, Bayswater, W., on

Sunday, April 4th.—In celebration of the Armenian Easter Sunday, from 3.30 to 6.30 p.m.

Mr. Archag Tchobanian will deliver an address; there will also be music. The proceedings will begin punctually at 3.45 p.m.

There will be an "At Home" at the Elysée Hall, Queen's Road, Bayswater, W., on Sunday, May 16th, from 3.30 to 6.30 p.m.

A Lecture will be delivered by Mr. W. Llewellyn Williams, late Editor of "The Sunday Strand," on *The New Birth of Russia*.

ARMENIAN YOUNG MEN'S CLUB OF MANCHESTER.

The items of the programme of this Society for the remainder of the Session at West Didsbury Public Hall, are as follows :—

April 4th.—Sunday, 3.15 p.m. Debate, "Is militarism consistent with true civilisation?"

M. A. Arabian, Esq., aff.

K. Funduklian, Esq., neg.

April 18th.—Sunday, 3.0 p.m. *Members' Meeting.*

The end of the Winter Session is to be followed by a Picnic in the Summer; and, in addition, the members of the Club have their own Gatherings on Sunday afternoons at the Hall, and their Football Team plays regularly on Saturday afternoons.

All Armenians are cordially invited, *free*; but those desirous of encouraging the Club may pay a yearly subscription.

Literary Section.

ARMENIA'S ANSWER TO THE ALLIES' BUGLE CALL.

We are coming from where the cornfields gleam,
From tending the oxen and shearing sheep,
From rocky mountain, from meadow and stream—
The bugle is calling across the steep.

The fisher has turned from his boat and net,
The woodman, his axe, and shepherd, his fold.
True brothers and comrades, together met,
At the call of the bugler's note, enroll'd.

We are here to answer your bugle call;
And, leaving our children and wives behind,
Our footsteps shall, close by the bugler's, fall,
Till we win the freedom we fight to find.

Asleep, we dream of our grazing cattle,
Of lonely homes, where the Turks still plunder,
Of boom of cannon, of din of battle,
And the bugler's call while cannons thunder.

The warfare cruel rages fierce and strong,
And our heroes die and the foemen flee;
The bugler we hear, calling loud and long—
That a victory gain'd is a world set free.

GABRIEL J. APCAR.

Armenia: Her People and History.

(Continued from p. 305.)

IV.

After attempting to enumerate some of the salient features of the ethical and spiritual life of the Armenian people, as they are apparent in every corner of their native land, one may now review the problem as a whole and point out some of the ideals they have striven after in the past, and some of the potentialities which seem to be embedded in the very nature of the people—those assets, we may say, which will, in the long run and under more auspicious political conditions, assert themselves in consolidating a national individuality for the Armenian race.

Peace and politically settled conditions are undoubtedly the greatest incentives to the progress, in all its aspects, in a nation's life. They exercise a potent influence over its educational advancement, over its moral and economic development, and on the uplift in the general standard of life. People who can best appreciate the blessings of peace and freedom are those who have not experienced such privileges in their own country, but are able from a distant point of vantage to compare the circumstances prevailing in their own unfortunate land with those of the law-abiding and freedom-loving countries of the west.

The attainment of peace has been the one great aspiration of the Armenian race for several centuries past; it has been one of the ideals governing our position throughout the course of our long history. Reference to that history will show that short periods of peace and political independence have given great impetus to our national development in many ways. The expulsion of foreign invaders or the suppression of oppressors has usually been followed by a revival of the national spirit, wherewith Armenians have been able to utilise their strongly engrained powers for the general welfare. The short period of peace between the years 297—337 A.D. under the powerful king Tiridates, who was in some measure in alliance with Rome against Persia, greatly contributed to the adoption of Christianity in our own country, and also to its spread, through our efforts, among our neighbours. Another period of peace and independence, which prevailed in Armenia between 390—425 A.D., produced the invention of our alphabet and the Golden Age of our Literature. The Bible was translated into our language, as also the Greek and the Roman classics; and this blossoming of a literature greatly intensified the eagerness of Armenians to look to the West for intellectual and cultural enlightenment. Again, the three kings of the Bagratid dynasty, Aschot IV (954-75), Sembat II (975-990), and Gaguik I (990-1022), renouncing

the policy of strife and expansion pursued by their predecessors, cultivated a policy of peace and internal development. The immediate result of this short term of self-concentration became evident in the great impetus which was given to arts and crafts and to economic progress according to the best standard of those times. Ani, the capital of the dynasty, was built up and adorned in that peaceful interval with its exquisite buildings and churches of architectural renown, the excavated ruins of which, near Alexandropol (Transcaucasia), are now objects of interest and admiration to visitors of all nations.

In modern times, a comparative interval of peace enjoyed by our compatriots in Russian Armenia, since that country's occupation by Russia, *i.e.*, between 1830 and 1880, has brought about a genuine renaissance of the Armenian race, and transformed Transcaucasia into its present thriving condition. There we see a progressive and efficient community of Armenians who are the backbone of Russian progress in the Caucasus, where they are developing the new civilisation and the resources of the country. Unfortunately, since 1881, and up to 1905, there intervened a period of stagnation and retrogression throughout Russia. The policy of "Russification" of the small races, both in the Caucasus and elsewhere, had a numbing effect, and certainly stopped all the efforts towards progress which our compatriots had so nobly initiated and brought to fruition. Perhaps the interval so wasted is being fully made good by the great revival of national activity since 1906, when the Russian Government saw the error of its ways and began to foster friendly and brotherly relations with the Armenians of Transcaucasia.

As regards Turkey, the Armenian element, in the six vilayets in particular and in the Empire in general, was brought to the brink of absolute economic ruin between the years 1888 and 1908. In Van and Bitlis, peasants were submerged in an apparently irretrievable economic slavery by their Moslem taskmasters, whose rate of interest for accommodation stood at 300 per cent. It became difficult, indeed, to find any independent farmer throughout the length and breadth of the provinces; and all were being sweated under the metayer system to fill the pockets of Moslems of the most unscrupulous and corrupt type. When the Turkish Revolution of 1908 broke out, a period of comparative peace was brought about for the space of four years. During this short period, our metayer farmers paid off their debts and regained once more their independence; they increased their live stock, and ploughed to its full extent the arable land. They began to build clean, two-storied houses and to plant trees, which in most cases were up-rooted by the Kurds; and were working out a scheme for a co-operative system of modern farming, when war broke out in the Balkans in 1912. There seemed ever to be some fatality in their path—the young members of the Armenian families were called out to join the colours, and once again the economic life of the provinces was largely paralysed.

It may, perhaps, not be an exaggeration to lay stress here on the marvellous recuperative powers of Armenians. It is the spirit of undying optimism, coupled with an equivalent reserve of vitality, that has enabled the nation to emerge almost unimpaired, both physically and intellectually, through long centuries of storm and trial, when mightier nations of old have disappeared altogether. The problem which faces us at the moment is to consider the actual conditions now prevailing among Armenians: What is their ethical value, and their political destiny as a racial unit? This question might, perhaps, be answered from two standpoints.

I. Let the circumstances be considered from an individualistic point of view, say, from the point of view of a Western European, himself a product, by the way, of centuries of freedom and comparative peace, and brought up in a purely national atmosphere. If the conditions prevailing in Turkish Armenia were examined by such a person on Western standards, he would sweep the question by with the conclusion that here was a down-trodden race, crushed under the heel of the Turk, in a country where no grass is allowed to grow, and it is natural after so long a subjection that the subject race should show all the characteristics which such an environment must inevitably produce.

II. But if the inquirer be a traveller, or whatever else, takes a genuine and unbiassed interest in the matter, knows something of the past and penetrates into the depths of the mischievous causes which have produced the present situation, then he will find that beneath and behind the manifestations of the daily life of an apparently submerged race there lurks great potentialities, and some of the qualities which only need an incentive to make such a race rise to a level proportionate to its gifts. He will find this gifted race deprived of the opportunity of legitimate progress in every direction by the laws and customs of a ruling race which places might before right. He will also see such a race, possessed of the necessary ability for improving its prospects, even under adverse conditions, derelict in consequence of obstacles placed in its path by the ruling power, all rightful channels for exhibiting its energy being blocked. Under all these circumstances, if such a race is unable to obtain the opportunity of advancement by fair means, and has no power to fight its way through its difficulties, it is only human that it should attempt to gain its end by some expedient—some have called it cringing—which may be pleasing to those in authority. If the perspective is viewed analytically, the key to the conditions at present prevailing in Armenia will be found without difficulty. The malign causes and their logical effects would gradually disappear with the disappearance of the Turk, to the encouragement of whose rule the vices hinted at are directly due.

If a young Armenian, Shahmuradian by name, born in Mush, educated in that backward town, and after five years of training in Paris, is chosen to sing in the Paris Opera House in *Faust* and other

well known operas ; if another Armenian, Haig Potigian, a boy from Kharput, who escaped to the United States from the massacres, and after some education in America, is now a sculptor, and has been chosen by the Director of the Panama-Pacific Exhibition in San Francisco to be on its staff of official sculptors,—and there are hundreds of similar cases we could cite—then we are justified in claiming that under decently pacific conditions, and with freedom and security of life in Armenia, there would grow up a generation, on its own native soil, of skilled artists, scientists, writers, and so on, the fitting offsprings of the giants of their own past history. Such auspicious conditions, which would presage the growth of a national individuality, and would mean the permeating of a very backward region with the civilising influence of the West, can never be accomplished under the blighting influences of Turkish rule.

That the Armenians are eminently adapted for the spread of such civilisation in the western parts of Asia, has been acknowledged by foreign writers eminently fitted to express an opinion ; and we feel sure that with the settlement of the Turkish problem, which is near at hand, the traditional culture and ability of Armenians will be put to such use that they will be in a position to contribute their bit to the cause of diversified humanity, and in the measure of the mental powers inherent in the race.

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This Association has been founded with the double object of (1) drawing together all Armenians in the British capital, bringing them into touch with the British public, and thus establishing a closer sympathy between the two nations; and (2) focussing in the centre of the civilised world the many questions, both social and national, which affect Armenia and the Armenians.

With the above objects in view, the Association is directing its energies to—

- (1) The establishment of a permanent habitation in London, which will embrace a hall for meetings, a reading-room and a library.
- (2) The organisation of social and literary gatherings.
- (3) The relief and education of Armenian orphans rendered destitute through chronic misrule in Armenia.
- (4) Watching the trend of political affairs affecting Armenia, and doing the utmost by pacific means towards the amelioration of the country and the people through (a) a Standing Committee, and by (b) the publication of literature.
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